ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

OF THE

TWENTY-NINTH AND THIRTIETH ANNUAL SESSIONS

OF THE

UNION BAPTIST ASSOCIATION,

HELD WITH THE

FELLOWSHIP AND SOUTH CAROLINA CHURCHES,

1864--'65.

CARROLLTON:
"WEST ALABAMIAN" OFFICE PRINT.

1865.

MINUTES

OF THE

UNION BAPTIST ASSOCIATION.

The Twenty-Ninth Session of the Association was held with the Fellowship Baptist Church, Pickens County, Ala., commencing on Saturday, 24th September, 1864.

The Introductory Sermon was delivered according to appointment by Elder J. W. Taylor, at 11 oclock, A. M., from the text John 14: 1, "Let not your heart be troubled : ye believe in God, believe also in me."

After a recess of one hour, the delegates assembled in the Academy for the transaction of business. The Moderator, Eld. G. M. Lyles, called the body to order, and after singing, prayer was offered by Elder James DeLoach. Elder Charles Manly, by request, preached to the audience in the meeting-house.

The letters from the Churches were read by appointment, by brethren L. M. Stone and J. W. Taylor, and the names of delegates enrolled as follows : Bethlehem, J. W. White, R. Keating, R. Bridges ; Arbor Spring, N. Sentell, D. C. Leonard, A. Fagon ; Liberty, R. B. Wilkins, J. DeLoach, J. Williams ; Mount Pleasant, H. Strickland, W. A. Mitchell, F. Elmore ; Fellowship, I. M. Mitchell, J. D. Johnson, J. W. Guyton ; Ebenezer, I. Hollinsworth, A. Acker, D. Wood ; Corinth, J. Holman, A. M. Mills, H. Skelton ; Providence, J. S. Wooten, P. Kilpatrick, A. L. Neal ; South Carolina, D. Duncan, W. F. Spragins, J. L. Guyton ; Mineral Spring, G. M. Lyles, J. A. F. Duncan, I. M. Foster ; Oak Ridge, J. A. Burgin, Z. Beardon, J. L. Coleman ; Spring Hill, J. M. Land, James P. Gates, J. T. Stinson ; Hebron, J. F. Cockrell, J. B. Jones, W. C. Clegg ; Big Creek, A. A. Spillar, W. W. Spragins, A. Latham; Cross Roads, B. F. Carter, N. Mitchell, W. S. Palmer ; Pickensville, A. P. Bush, J. J. Lee, J. H. Doss ; Carrollton, J. W. Taylor, J. H. Cason, L.

M. Stone ; Enon, P. E. Ball, J. Fullerton, J. R. Long ; Unity, A. M. Hanks, J. W. Hanson, W. Stapp ; Mount Zion, R. D. Noland, T. Locke, W. Sherrod ; Forest, W. Ashcraft, W. Slaughter. J. Barnet ; Shiloh, J. Franklin, J. D. Chandler, J. Smith ; Beulah, M. P. Smith, B. H. Lamb, J. Carter ; Bethel, W. Salmon, E. Barton, G. A. Stewart ; New Hope, J. P. Maharry, J. H. O'Kelley, I. Robertson ; Zion, Jacob Parker, H. Pate, A. Pate ; Grant's Creek, J. C, Foster, P. H. Wilkerson, N. W. Prince.

Elder G. M. Lyles was re-elected Moderator, and A. M. Hanks, Clerk.

On motion, Received Correspondence from sister Associations :— From the Columbus, no letter nor Messengers ; from the Tuscaloosa, Elder C. Manly and Deacon Jacob Fox.

On motion, Elder W. Howard was recognized as a messenger from the Domestic Mission Board of the Southern Baptist Convention, Marion, Alabama. The Moderator gave the right hand of fellowship to the Messengers present and cordially invited them to seats.

On motion, An opportunity was given for unassociated churches to unite with the Association; whereupon the newly constituted Church, called Corinth, in Tuscaloosa County, was received; and the Moderator gave the Delegates the right hand of fellowship and cordially welcomed them to seats.

On motion, Appointed the following committees :

On the Order of Business—J. C. Foster, D. Duncan, J. DeLoach, Moderator and Clerk.

On Preaching—L. M. Stone, A. Latham, P. E. Ball, and Pastor and Deacons of Fellowship Church.

On Finance—A. P. Bush, J. W. Hanson.

On Nominations.—J. F. Cockrell, J. A. Burgin.

On Correspondence—J. W. Taylor, J. H. Cason.

On Documents—A. A. Spillar, J: M. Land.

The Committee on Preaching made a report, and after it was amended, the following order was adopted : Preaching to-night by Elder A. A. Spillar. Prayer meeting to-morrow morning at 9 o'clock. Preaching by Elder C. Manly at 10 o'clock, followed by Elder W. Ashcraft with the annual missionary sermon, and a collection to be taken up in aid of Foreign Missions. In the afternoon, preaching by Elder W. Howard.

On motion, Adjourned until Monday morning, 9 o'clock. After singing, prayer was offered by Elder D. Duncan.

The Lord's Day.

Divine worship was conducted in accordance with the report, as adopted, of the committee on preaching. Elder C. Manly delivered an instructive discourse to children, founded on the text, Prov. 3: 17,

"Her ways are ways of pleasantness and all her paths are peace."—Elder W. Ashcraft preached the missionary sermon from the text, Isaiah 53: 11, "He shall see of the travail of his soul, and shall be satisfied." And the collection taken in aid of foreign missions amounted to $72.50. In the afternoon, Elder W. Howard preached from the text, Zech. 12: 8, and the collection taken up for Army missions amounted to $581.00. At night, Elder G. M. Lyles, by request, preached, using the text Prov. 14: 32.

MONDAY MORNING, 9 o'clock.

The Association met, joined in singing, prayer by bro. L. M. Stone.

On motion, the report of the committee on the order of business was read; adopted.

The names of delegates were called and absentees noted.

Read the Minutes of Saturday.

Read the Constitution and Rules of Decorum.

Invited visiting brethren to seats, and to participate in the deliberations of the Association.

The Circular Letter was read by Elder J. C. Foster, the author; adopted, and ordered to be printed with the Minutes. Instructive and interesting remarks were made by brethren Howard and Manly on the importance of ministerial education, after which the following resolution was adopted:

Resolved, That it is the opinion of this Association that the educational interests of the Baptist denomination imperatively demand that Howard College be opened at the earliest practicable moment, and we would respectfully urge upon the Trustees of that Institution the propriety of so doing.

The report of the Treasurer of the Ministerial Aid Society was was read; adopted.

J. T. GARDNER, TREAS., IN ACCOUNT WITH M. A. S. UNION B. A.:

To amount reported Sept. 24, 1863,		$4501.86
To amount interest to Sept. 24, 1864,		360.14
To amount cash in hand Sept. 24, 1863	$208.18	
Less interest paid by Treasurer,	10.44	197.74
To interest on 197.74 to date,		15.81
		$5075.55

CR.

By amount bonded	$200.00	
By interest do	16.00	
By amount in Treasurer's hands	213.55	
By balance due	4646.00	$5075.55

Returned Correspondence to sister Associations: To the Columbus—J. H. Cason, L. M. Stone, W. Ashcraft, J. W. Taylor, A. A. Spillar. To the Tuscaloosa—to meet with Mount Moriah Church, 24

miles East of Tuscaloosa, on the Huntsville road, J. N Acker, J, C. Foster, L. M. Stone, J. A. Burgin, I. M. Mitchell, J. Parker, W. Ashcraft. Received reports of District meetings, and made appointments for the ensuing year, as follows : [These appointments are omitted by the printer.]

Appointed a committee of brethren, J. DeLoach, W. F. Spragins, J. W. Taylor, J. C. Foster, to arrange appointments for missionary meetings for the next year.

The committee on Documents made the following report, which was accepted : "That after an examination of the letters, we find nothing claiming the attention of the Association, except the petition of Mount Pleasant, Corinth and Zion churches to employ Elder A. A. Spillar as a missionary to ride and preach in the bounds of this Association for the next year, and also to serve said churches as pastor, which we recommend to the consideration of this body."

Appointed a committee, consisting of brethren Stone, Burgin and Johnson, to report on the foregoing recommendation. After a few minutes' absence the committee reported as follows, which was adopted : "There being no funds under the control of the Association with which to pay a home missionary, it is recommended that the subject be brought before the churches of this body, and a collection be taken up in aid of the three churches designated ; and the funds so contributed, be forwarded to the next Association."

The committee on Correspondence read the letters prepared to other bodies, which were adopted, and the letters signed by the Moderator and Clerk.

On motion, the order of business was suspended that Elder C. Manly might have an opportunity to address the Association on the subject of Sabbath Schools, which address was listened to with marked attention and interest.

The report of the committee on Missionary meetings was read and adopted... [Appointments omitted by the printer.]

The report of the committee on Nominations was read and adopted. Elder J. C. Foster preach the next Introductory Sermon—alternate, Elder G. M. Lyles. Elder J. H. Cason preach the annual Missionary Sermon—alternate, Elder W. F. Spragins—and a collection to be taken up in aid of Foreign Missions. Elder J. W. Taylor write the next circular letter—subject, "The doctrine of election."

Appointed Delegates to the Baptist State Convention : J. W. Taylor, W. Ashcraft, J. T. Gardner, J. C. Foster, A. P. Bush, J. N. Acker, L. M. Stone, D. Duncan, W. F. Spragins, A. M. Hanks.

The following resolution was read by brother L. M. Stone, and after addresses of singular appropriateness and touching effect by brethren Stone, Howard, Taylor, and others, on motion, was unanimously adopted.

Resolved, That this Association sincerely and cordially approves

the action of the Baptist denomination in establishing an Orphan Asylum for the children of Alabama soldiers, who have died in the service of their country; and that we pledge ourselves, as pastors and delegates, to bring the claims of this Institution before the churches at the earliest practicable moment, and do all in our power to secure liberal donations, that it may be speedily placed on a firm basis, and enabled to accomplish to the utmost extent, its noble and beneficent design:

The sum subscribed on the spot towards this object was three thousand seven hundred and forty-five dollars, a part of which was paid in cash.

On motion adjourned for one hour. Prayer by Elder W. F. Spragins.

MONDAY AFTERNOON, 2 o'clock.

The Association met. Prayer by Elder B. F. Carter.

The report of the Committee on Finance was read and adopted.

Received from the Churches for printing Minutes.....						$205,66	
"	"	"	"	"	Association.....	55,01	
"	"	"	"	"	Army Mission	2509,70	
"	" collection on Sabbath			"	"	581,00	3090,70
"	"	"	"	"	Foreign Missions...	72,50	
							3423.87

Appointed the Clerk to superintend the printing and distribution of the Minutes, and receive the amount sent up for the Association, and the balance on hand of last year for his services.

Ordered, that the Treasurer pay the funds for Army and Foreign Missions now in hand, to Elder W. Howard, Agent of the Domestic Mission Board, to be forwarded by him to the Domestic and Foreign Mission Boards of the Southern Baptist Convention.

The committee appointed at the last session to visit Zion Church and ascertain the cause why the church had not been represented for two years past, made a report, which was accepted, and in which it was stated, that the Church had appointed delegates, but they were prevented from attending the Association by sickness and other causes deemed a sufficient excuse; and that the meeting of the committee with the church was very pleasant and edifying to both parties. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"—Psalms 133 : 1.

Appointed the next session of the Association to be held with the South Carolina Church, Yorkville, Pickens County, Ala., commencing on Saturday before the 4th Lord's day in September, 1865.

On motion, the following preamble and resolutions were adopted:

WHEREAS, The all-wise Ruler of the Universe, in his merciful providence, has seen proper to call from the work of the ministry, to his long home, our beloved brother, Rev. James Toole, who departed this

life in hope of a happy immortality in the world of light, on the 17th day of May, 1864:

Resolved, That we desire humbly to submit to the stroke of our Heavenly Father in calling from his useful work our dear brother, who was a faithful, efficient and zealous minister of the Gospel of Christ.

Resolved, That we tender to the Church of which our brother was a member, and to his bereaved family, our heart-felt sympathy.

Resolved, That we, as ministers of Christ, in seeing our ministering brethren called away from our midst from time to time, feel ourselves admonished. "Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh." And also, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

Resolved, That we return our sincere thanks to the members of Fellowship Church and the citizens of this vicinity generally, for the kind and generous hospitality extended to all who have attended the present session of this Association.

On motion, adjourned. The delegates joined in singing and extending to each other the parting hand of fraternal regard; after which prayer was offered by Elder John C. Foster.

G. M. LYLES, Moderator.

A. M. HANKS, Clerk.

A. M. HANKS in account with the Union Baptist Association.

DR.

To cash as reported by Committee on Finance,	$3423.87
To cash on hand for printing Historical Sketches,	8.00
To cash on hand bal. of Association fund of last year,	10.75
	$3442.62

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By cash paid Elder Howard, for army mission,	$3071.04	
By cash paid Elder Howard for foreign mission	72.50	
By cash sent to Baptist State Convention, received from Beulah church, since adjournment, for army mission	19.66	
By cash for printing Minutes	205.66	
By cash paid Clerk this year	65.76	
By cash on hand for print'g Historical Sketches	8.00	
		$3442.62

Contribution Table for 1864 omitted by the Printer. The substance of this Table will be found in the report of the Committee on Finance.

CIRCULAR LETTER;

WRITTEN BY ELDER JOHN C. FOSTER.

"IMPORTANCE OF MINISTERIAL EDUCATION."

In every department of life the mind is capable of improvement. The Physician studies to prepare himself for usefulness in his profession. So it is with the Lawyer, the Artist, the Machinist; even the Mechanic receives great advantage from an apprenticeship with a master mechanic. The Farmer, also, is much benefitted by receiving lessons from an experienced farmer. If all these are so much profited by education, shall we not acknowledge the importance of ministerial education.

Let us look to the Inspired Word and see if it does not teach us the importance of the subject under consideration. "The schools or colleges of the prophets are the first of which we have any account in the Scriptures; where the children of the Prophets, that is their disciples, lived in the exercise of retired and austere life, in study and meditation and reading the law of God. It is said, 1 Sam. 19 : 18, 'David fled and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him; and he and Samuel went and dwelt at Naioth.' This Naioth was the academy of the prophets, and it is probable that among them Samuel chose to spend all the leisure time he could spare from the necessary avocations of his public duty." In 2 Kings 2nd ch. we have an account of Elijah and Elisha passing through Bethel and Jericho. At each place there were the sons or disciples of the prophets. These were doubtless gathered here for instruction or to be educated. Coming down still later, Christ, at the age of 12 years, is in the temple disputing with the doctors and asking them questions. These were assembled for instructing those who would attend their schools, allowing any to ask questions. The Apostle Paul, after his conversion, went down into Arabia, and some learned Divines conclude that he attended, for three years, some place of solitude and study, preparatory to entering upon his arduous mission as an Apostle of the Lord Jesus Christ to the Gentile world. The Saviour himself, before entering upon his public ministry, spent much of his time in solitude. The Apostles, who are often cited as illiterate fishermen, yet successful ministers of the Gospel, were instructed for three years, by Christ himself, in the light of that Gospel. With such a teacher, who was himself the light of the world, as well as the way, the truth and the life, who can contend that these Apostles were not educated Ministers? In connection with the teachings of Christ, he promised the Holy Ghost: "He," said Christ, "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." How doubly blest were these Apostles, to have such a teacher to instruct them

in wisdom's ways, and the Spirit, to bring to their remembrance all these words of truth with which they were instructed. Some are ready to admit that it was necessary that these men should be thus taught, because they were to write out the doctrines and truths of the Gospel of the Son of God. But they contend that the necessity for ministerial education ceased with them. What saith the Word of God? Paul, writing to Timothy, (2: 2, 15) says "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Paul here admonishes Timothy to '*study.*' Study is necessary to understand God's holy word. "It requires great care that a man take heed to himself and to his doctrines; and great industry, diligence and application, and much reading, meditation and prayer, to rightly divide the word of truth. As Paul admonishes Timothy, so should every minister of Christ's Gospel consider himself addressed. Every one must admit that the injunctions of the Scriptures should be obeyed. The consideration then is, is it better to study in solitude and alone, or with a private teacher, or at a public place of instruction, with teachers, who devote their whole time to the business of teaching. A man who studies in solitude has many difficulties to surmount. Oftentimes he encounters subjects which he may conclude be partially understands, but a doubt rests upon his mind in regard to some point. He becomes discouraged, and perhaps will lose much time, on account of never having had his mind properly trained. He sometimes turns from the investigation of this subject to consider another. In this way much time is lost because he has not been properly educated. The student who has a private instructor is better prepared to master the difficulties above alluded to than he who pursues his studies alone. There are objections, however, to this course. He lacks competition with other students to incite him to a more vigorous application in his pursuit after knowledge. A private teacher, who has most of his time taken up with other business than teaching, could not be considered as competent to teach, other things being equal, as those teachers who devote all their time and energy to the business of teaching.

Those students who attend upon the instruction of teachers in our Colleges, are those who have the best opportunities to pursue their studies to advantage. When we have a Faculty of competent men they instruct with more facility and more effectually than private teachers who are engaged in other avocations of life. They have others to stimulate them. It is an every day business. The mind becomes trained to the investigation of intricate subjects. In this way more is accomplished in a year or two than could be by a life-time of studying occasionally and never learing to study. The training of a young minister is to his future life what the training of a young pupil, for the first year or two of his academical course, is to his future course of study. If the pupil be taught wrong for that time, or acquires idle and vicious habits, his future course of study will, in very few cases, be to much profit and success. "The governing maxim with all students should be to save time. The enquiry should not be altogether what a man *may* do, but also *how soon* it can be done. Institutions of learning, in which the student has the benefit of vigorous, well trained minds, are the places to store the understanding with useful knowledge, and form the mental habitudes of the Christian preacher. The instruction of all professors conducts the student, by a direct course, to the object of his pursuit."

We must study the works of others to see what has been taught—how error has been met and confuted by the wise and good. The life of man is too short for every generation to furnish its own literature. As the farmer subsists on the crop of the past year, so the scholar profits by the works of his predecessors. We must study to improve and we improve to impart. In the case of the minister, the wisdom of this world should be made to advance the cause he advocates. The salvation of his species, and the honor of his Creator, should be the leading motives prompting him to allegiance in the pursuit of education.

We do not advocate the educating of young men into the ministry. We fully concur in the views of the excellent Newton, that "none but He who made the world, can make a minister of the Gospel." Such young men as the Churches approve and deem to be called of God to the work of the ministry, are they for whose education we are contending.

We would not for any consideration disparage the efforts of those who have been debarred the privileges of a ministerial education. Many have done nobly. They have encountered obstacles which, to timid minds, would be insurmountable. Many, with little or no education, have gone forth, feeling "woe is me, if I preach not the Gospel." Trusting in Christ, they have done well. They have groaned and mourned because they have not had an early ministerial education. But God had a work for them to do, and they have entered with a deep and feeling sense of their unfitness for the work, and with much reluctance they have gone forth. God has blessed the labors of many such. He had a work for them, moved them forward to the work, and assisted them to the performance of it. The children of Church members, and their neighbors' children, are being educated, and if the ministers are not educated, they will lack an important qualification, viz: "apt to teach." Their congregations will diminish and fall away. Many of the male population of our country, from the ages of sixteen to sixty are now in our armies. As a general thing they have the privilege of attending upon the ministry of some of our ablest preachers, who have gone as missionaries and chaplains to our armies. When these soldiers return home they will not be satisfied with an uneducated ministry. We will either have to supply their wants by educating our ministers, or submit to the mortification of seeing our sons, relations and friends going to other churches, where they can sit and listen to enlightened men, educated ministers of other denominations. Can we not therefore see and feel the importance of an educated ministry? Again, there are always skeptics, atheists, deists, infidels, and other errorists, whose opinions must be met and confuted, or our young men will be led into error and the vortex of ruin.—Such minds as Volney, Payne, Voltaire and Hume are a tower of strength in error. To meet and contend successfully against all such errors, we must have an educated ministry.

Have we young men whom God hath called into the ministry? Let the Churches see to it that a way be opened for them to become educated. To our brethren of the ministry, and especially to our young brethren, would we say, "Study to shew yourselves approved unto God a workman that needeth net to be ashamed, rightly dividing the word of truth."

GEO. M. LYLES, Moderator

A. M. Hanks, Clerk.

NOTE.—Whole number received by Baptism the past year, 305 ; Received by letter, 82 ; Restored, 16 ; Dismissed by letter, 97 ; Deceased, 66 ; Excluded, 17.

White Males, 573 ; White Females, 1154 ; Total White members, 1727 ; Colored members, 735. Grand Total, 2462.

MINUTES

OF THE

UNION BAPTIST ASSOCIATION,

HELD WITH THE

SOUTH CAROLINA CHURCH,

1865.

Elder J. C. Foster, who was appointed to preach the Introductory Sermon, being absent, Elder W. Ashcraft, by request, delivered a discourse founded on the text, Heb. 10: 25, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." After which, a recess was had for one hour.

The delegates assembled in the meeting-house for the transaction of business. The meeting was called to order by Elder G. M. Lyles, the Moderator, and after singing, prayer was offered by Elder M. P. Smith.

Brethren H. B. Chappelle and M. W. Regan, by appointment, read the letters from the Churches, and the names of delegates were enrolled.

Elected Elder W. Ashcraft Moderator, and Elder A. M. Hanks, Clerk.

On motion, the following committees were appointed:

On Preaching.—J. T. Gardner, J. A. Burgin, J. W. Hanson, W. P. Sullivan, and Pastor and Deacons of the S. C. Church.

On the Order of Business.—W. F. Spragins, G. M. Lyles, M. P. Smith, Moderator and Clerk.

On Finance.—J. T. Gardner, John P. Gates.

On Nominations.—H. B. Chappelle, A. Latham, L. P. Baker, J. W. Hanson.

On Correspondence.—M. W. Regan, W. P. Sullivan.

On Documents.—G. M. Lyles, J. W. Guyton, J. M. Land.

On motion, a door was opened for the reception of unassociated churches, whereupon the Spring Hill Church, Fayette County, Ala., was received and attached to the first district. The Moderator gave the right hand of fellowship to her delegates and cordially invited them to seats.

On motion, Visiting brethren were invited to seats, and to participate in our deliberations.

On motion, Received correspondence from other Associations: From the Columbus, Brother Joseph Norris. No letter. From the Tuscaloosa, no letter, nor messengers. The hand of fellowship was given by the Moderator to brother Norris and cordially invited to a seat.

The committee on preaching made a report—adopted: Prayer meeting to-morrow morning at 10 o'clock, conducted by Elder J. M. Land. Preaching by Elder A. M. Hanks at 11 o'clock, A. M., at the S. C. Church, and at the same hour, by Elder M. P. Smith, at the Methodist Church. In the afternoon, preaching by Elder W. Ashcraft at the S. C. church at 2 o'clock, and at the same hour by Elder J. H. Spann, at the Methodist church.

On motion, adjourned until Monday, 9 o'clock, A. M. After singing, prayer was offered by Elder M. P. Smith.

The Lord's Day.

The public worship of God was conducted in accordance with the report of the committee on preaching. The congregation at both houses of worship was large, and the preaching listened to with marked attention. The Missionary Sermon was dispensed with on this occasion, and no collection in aid of foreign missions attempted.

Monday Morning, 9 o'clock.

The Association met, and after singing, prayer was offered by Elder J. N. Acker.

On motion, The report of the committee on the order of business was read ; adopted.

The names of delegates were called and absentees noted. Read and approved the Minutes of Saturday.

The Constitution and Rules of Decorum were read.

Invited visiting brethren to seats and to participate in our deliberations.

The Circular Letter, written by Elder J. W. Taylor, was read by the Clerk, and on motion, adopted unanimously, and ordered to be printed with the minutes.

Elder W. H. Robeson, made his appearance in the body, as a Corresponding messenger from the Columbus Association. On motion he was recognized as such, and the right hand of fellowship extended to him by the Moderator and cordially invited to a seat.

Returned correspondence to other Associations :

To the Columbus—To meet with the Mayhew church on Saturday before the 2d Sabbath in September, 1866, M. M. Blaylock, M. W. Regan, J. N. Acker, I. Hollinsworth, J. D. Walker, D. Duncan, J. A. Burgin.

To the Tuscaloosa—To be held with the Concord church, Fayette County, Ala., on Saturday before the 3d Lord's day in September, 1866, M. P. Smith, J. N. Acker, L. P. Baker, N. Cobb, G. A. Stewart, W. M. Harden.

The reports of Union meetings were read and appointments made for the ensuing year.

First District—To meet with Liberty church, Friday before the 1st Sabbath in July next. Introductory Sermon by Elder R. B. Wilkins; alternate, Elder I. Hollinsworth. To be attended by D. Duncan, J. N. Acker, G. M. Lyles, A. Latham, J. P. Lee, J. A. Burgin.

Second District—To be held with Big Creek church, Friday before the Second Sabbath in July next. Introductory Sermon by Elder A. A. Spillar ; alternate, Elder J. M. Land. Missionary Sermon by Elder G. M. Lyles ; alternate, Elder W. F. Spragins. Visiting brethren, DeLoach, Hanks, Ashcraft, Chappelle, Guyton.

Third District—Meets with Unity church, on Friday before the 1st Sabbath in September next. Introductory Sermon by Elder J. W. Taylor ; alternate, Elder J. H. Cason. To be attended by brethren Lyles, Duncan, Ashcraft, W. F. Spragins, A. Latham, M. P. Smith, I. Hollinsworth, D. B. Franklin.

Fourth District—To meet with the New Hope church, Friday before the 4th Sabbath in Augut next. Introductory Sermon by Elder W. Ashcraft ; alternate, Elder M. P. Smith. Missionary Sermon by Elder J. C. Foster. To be attended by brethren Lyles, Hollinsworth, Chappelle, Hanson.

Appointed a committee to make appointments for Missionary

meetings during the next year. J. DeLoach, W. F. Spragins, H. B. Chappelle, M. P. Smith.

The committee on Documents made their report, which was accepted.

The report of the committee on Nominations was read; adopted. Elder W. F. Spragins preach the next Introductory Sermon; alternate, Elder G. M. Lyles. Missionary Sermon at 11 o'clock, A. M. on Sabbath, by Elder J. C. Foster, and a collection to be taken up in aid of Foreign missions. Alternate, Elder W. Ashcraft.

The Circular Letter to be written by brother L. M. Stone, on "The duty and importance of family prayer."

Appointed delegates to the Baptist State Convention: W. Ashcraft, J. C. Foster, J. W. Taylor, M. P. Smith, J. T. Gardner, A. P. Bush, L. M. Stone, A. M. Hanks, W. F. Spragins, J. DeLoach.

The committee on Correspondence made a report, which was accepted, and the letters signed by the Moderator and Clerk.

The report of the Committee on Finance was read; adopted.

Received from the churches for Minutes.....	$58 60
" " " " Association.....	33 00
	$91 60

On motion, A collection was taken up from the delegates present, to print last year's minutes in connection with those of the present year, amounting to forty dollars.

Appointed the Clerk to superintend the printing and distribution of the Minutes, and retain from the Association fund (twenty-five dollars) for his services.

Ordered, That the remainder of the Association fund (eight dollars) be added to the "minute fund."

On motion, Adjourned for one hour. Prayer by Elder D. Duncan.

AFTERNOON, 2 o'clock.

The Association met, and after singing, prayer was offered by brother Hildreth.

Appointed the next Session of the Association to be held with the Mount Zion church, Pickens County, Ala., commencing on Saturday before the 4th Lord's day, in September, 1866.

The report of the committee on missionary meetings was read and adopted:

First District—Fellowship church, 1st Sabbath in July next; Arbor Spring, 2d Sabbath in July; Bethlehem, 3d Sabbath in July; Liberty, 4th Sabbath in July; Corinth, 1st Sabbath in August; Spring Hill, Fayette Co., 2d Sabbath in August; Ebenezer, 3d Sabbath in August; Mount Pleasant, 1st Sabbath in August.

Second District—Cross Roads, 1st Sabbath in July; Big Creek, 2nd Sabbath in July; South Carolina, 3d Sabbath in July; Provi-

dence, 1st Sabbath in August; Hebron, 3d Sabbath in August; Mineral Spring, 1st Sabbath in September.

Third District—Unity, 1st Sabbath in July; Enon, 3d Sabbath in July; Carrollton, 4th Sabbath in July; Pickensville, 1st Sabbath in August.

Fourth District—Grant's Creek, 1st Sabbath in July; Beulah, 3d Sabbath in July; Shiloh, 4th Sabbath in July; Zion, 2d Sabbath in August; Forest, 3d Sabbath in August; New Hope, 4th Sabbath in August. All the Ministers and Deacons, in the respective Districts, are earnestly requested to attend these meetings.

On motion, adopted the following resolution:

Resolved, That we return our sincere thanks to the members of S. C. Church and the citizens of this vicinity generally, for the kind and generous hospitality extended to all who have attended the present Session of the Association.

On motion, Adjourned. Appropriate remarks were made by the Moderator, and after singing, and extending to each other by the Delegates the parting hand of fraternal regard, the concluding prayer was offered by the Moderator.

WILLIAM ASHCRAFT, Moderator.

A. M. HANKS, Clerk.

A. M. HANKS in account with the Union Baptist Association.

DR.

To cash received from Committee on Finance.....		$91 60
To cash received from delegates for Minutes of 1864....		40 00
		$131 60

CR.

By cash paid for printing Minutes.....	106.60	
By cash paid Clerk this year	25.00	
		$131 60

UNION BAPTIST

FOURTH DISTRICT. | THIRD DIS. | SECOND DISTRICT. | FIRST DISTRICT.

CHURCHES.	COUNTIES.	DELEGATES.
		Ordained Ministers in SMALL CAPITALS. Licentiates in *Italics*. Absentees marked with a star. *
Bethlehem,	Pickens co.	W. Vail, H. Bradley, W. W. Welch*
Arbor Spring,	" "	D. C. Leonard, J. Wilkins,* M. Allen,*
Liberty,	" "	J. DeLoach, R. B. Wilkins,* D. F. Johnson,
Mount Pleasant	" "	M. Taylor, H. Strickland,* W. A. Mitchell,*
Fellowship,	" "	J. T. Gardner, J. W. Guyton, J. D. Johnson,*
Ebenezer,	" "	I. Hollinsworth, *S. Hildreth,*. P. Noland,*
Corinth,	Tuscaloosa "	H. Skelton, J. W. Mitchell,* W. S. Berry*
Spring Hill,	Fayette "	M. M. Blaylock, J. D. Walker, S. T. Coleman,*
Providence,	Pickens "	J. S. Wooten, P. Kilpatrick, A. J. Richardson,*
South Carolina	" "	D. Duncan, W. F. Spragins, *M. W. Regan,*
Mineral Spring	" "	G. M. Lyles, I. M. Foster, J. T. Hord,
Oak Ridge,	" "	J. A. Burgin, J. P. Lee, J. M. Copeland,
Spring Hill,	" "	John P. Gates, J. M. Land, J. T. Stinson,*
Hebron,	" "	Thomas Harris, W. C. Clegg, D. N. Hicks,
Big Creek	" "	J. N. Acker, A. A. Spillar, A. Latham,
Cross Roads,	" "	B. Mitchell, W. S. Bryan, J. H. Taylor*
Pickensville,	" "	J. T. Lang, J. J. Lee,* A. P. Bush,*
Carrollton,	" "	J. W. Taylor,* H. Shepherd, L. M. Stone,*
Enon,	" "	H. B. Chappelle, W. C. Richey,* C. M. Fort,*
Unity,	" "	A. M. Hanks, J. W. Hanson, E. Boone,*
Mount Zion,	" "	L. P. Baker, W. P Smarr,* P. Noland, jr.*
Forest,	" "	W. Ashcraft, B. Upchurch, J. P. Barnett,
Shiloh,	" "	D. B. Franklin, J. T. Garner, *J. D. Cnandler,**
Beulah,	Green "	M. P. Smith, N. Cobb, E. H. Lamb,*
Bethel,	Tuscaloosa "	G. A. Stewart, N. W. Prince,* Y. Cowherd.*
New Hope,	" "	T. P. Robertson, J. M. Smith, I. Robertson.*
Zion,	" "	W. Harden, J. H. Pate, R. Jones,*
Grant's Creek	" "	J. C. Foster,* W. P. Sullivan, F. H. Nix,*

ASSOCIATION.

STATISTICS.											CONTRIBUTIONS.				
Restored,.....	Dismissed by Letter,.	Excluded,.....	Deceased,.....	White Males,.....	White Females,.....	Total White Members,	Colored Members....	Grand Total,.....	Minutes,.....	Association,.....	Minutes of 1864,....	Monthly Meetings,..	PASTORS.
5 ..	3	..	2	15	40	55	25	80	2,00	1,00	1,00	3	G. M. Lyles.
1 2	10	7	..	12	23	35	..	35	1,50	,50	,50	2	J. N. Acker.
. 3	4	6	1	15	22	37	3	40	1,00	1,00	1,00	4	R. B. Wilkins.
4 ..	6	1	2	23	69	92	..	92	1.00	.....	2,00	1	A. A. Spillar.
.. ..	2	..	4	12	19	31	22	53	1,50	,50	2,00	1	W. Ashcraft.
.. ..	6	3	1	21	45	66	2	68	1,50	1,00	1,00	3	J. N. Acker.
9 ..	3	..	..	21	41	62	..	62	1,00	,50	.....	3	A. A. Spillar.
6 1	3	2	2	19	35	54	3	57	1,50	.....	1,00	2	J. S. Wooten.
. 2	1	..	1	5	27	32	25	57	1,00	1,00	1,00	1	J. S. Wooten.
4 1	..	2	3	19	49	68	23	91	3,00	2,00	1,00	3	W. F Spragins
. 1	1	..	5	14	27	41	8	49	2,50	,50	2,00	1	G. M. Lyles.
1 ..	1	2	1	12	23	35	16	51	2,00	1,00	1,00	2	G. M. Lyles.
.. ..	..	..	..	18	27	45	8	53	2,50	1,50	2,00	4	G. M. Lyles.
1 ..	..	..	..	20	31	51	17	68	3,50	1,00	1,00	3	J. S. Wooten.
2 ..	..	1	2	30	68	98	31	129	4,00	1,00	2,00	2	W. F Spragins.
.. ..	2	..	..	14	28	42	15	57	1,00	1,00	1,00	1	D. Duncan.
1 ..	3	1	..	21	31	52	13	65	2,00	2,00	2,00	1	J. W. Taylor.
.. ..	2	..	..	14	46	60	9	69	2,50	2,50	2,00	4	J. W. Taylor.
.. ..	..	..	..	3	17	35	52	129	181	3,30	3,00	2,00	2	J. W. Taylor.
1 1	3	1	1	37	55	92	86	178	3,00	2,00	2,00	1	A. M. Hanks.
.. ..	..	..	2	27	48	75	10	85	1,50	,50	1,00	4	W. Ashcraft.
2 [	1	1	2	23	50	73	57	130	3,00	1,00	2,00	3	W. Ashcraft.
3 ..	2	..	..	12	33	45	...	45	1,50	,50	1,00	4	M. P. Smith.
0 2	3	1	1	51	97	148	39	187	2,00	2,00	2,00	1	M. P. Smith.
. 2	3	2	2	36	104	140	27	167	2,50	2,00	2,00	2	R. Jones.
.. ..	..	..	..	16	31	47	37	84	2,00	2,00	1,50	4	J. C. Foster.
1 2	5	1	1	29	46	75	8	83	1,80	.....	1,00	2	A. A. Spillar.
2 4	2	5	7	36	64	100	170	270	3,00	2,00	2,00	1	J. C. Foster.
53 22	66	30	42	589	1214	1803	783	2586	58,60	33,00	40,00		

CIRCULAR LETTER;

WRITTEN BY ELDER JOHN W. TAYLOR.

THE DOCTRINE OF ELECTION.

The Union Baptist Association to the Churches she represents:

BELOVED BRETHREN:—The word *choose* is frequently used in the Old Testament and in the New. It means *to select, to prefer. Elect* has the same signification, and is but another translation of the same word. The latter seems to be generally used where the former would involve a circumlocution. Thus, instead of writing "*the chosen ones*," our Translators wrote "*the elect.*" This word is often followed by the object chosen, as, "*God, who did choose Abraham.*" Neh. 9: 7.—Sometimes this object is chosen on account of some quality, as, "chosen men of valor." Sometimes the object is chosen with a certain design; as "Choose life, that thy seed may live." Deut. 30: 18. "According as he hath chosen us .... that we should be holy and without blame," &c. Eph. 1: 4, 5. Sometimes the object is chosen for a certain condition or office; as, "The Lord hath chosen thee (Solomon) to build an house for the Sanctuary. 1. Chron. 28: 10. "The Lord thy God hath chosen thee (Israel) to be a special people." Deut. 7: 6. "A brother chosen by the Churches to travel with us." 2. Cor. 8: 19.—also 2. Tim. 2: 4. Thus the act denoted by the word is predicated both of God and man, and has no necessary connection with any one person or thing as its subject or its object. It is a simple term; hence its subject and object, when and why the choice was made, and for what and to what the object is chosen, have all to be learned from other words in the sentence. Could all but remember this, there would, doubtless, be less difference of opinion in reference to the meaning of some texts of Scripture in which the words "elect" and "choose" occur. Take the texts quoted above. In Neh. 9: 7. no one doubts that Abraham was selected from others and preferred to them, and that God did thus choose him; for the text de-

clares that he did. In Deut. 30: 19 the object chosen is life, the agents the people, and "that their seed may live," is the design in view in choosing life. Chron. 28: 10—here God is the agent, Solomon the object chosen, and "to build an house for the Sanctuary," the end for which he was chosen. In Deut. 7: 6 Israel is the object chosen. By whom were they chosen? "The Lord." For what were they chosen? "To be a special people." In these texts the word choose means *to select, to prefer;* and we learn, not from the word itself, but from the passage in which it occurs, the agent, object or end of the choice. All are agreed as to the meaning of these texts—let us now notice some others similar to the above. Eph. 1: 4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame. Here the word *choose* occurs and means *to select, to prefer.* By whom is this act performed? From the preceding verse we learn that God is the agent in this case.—When did he choose them? The text answers: "*Before the foundation of the world!*" With what design were they chosen? "That we (they) should be holy and without blame." Take another passage of Scripture—2. Thess. 2: 13—"But we are bound to give thanks to God always for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Here again God is the agent, while the Thessalonian brethren are the objects chosen. The date of this choice is "from the beginning." For what were they chosen?—"Unto salvation through sanctification of the Spirit and the belief of the truth"—*i. e.* unto a salvation which would be thus effected.

In reference to the meaning of the last two texts quoted all are not agreed. One class of Christians maintain that they teach what is known as the DOCTRINE OF ELECTION; another, that they do not, and that this doctrine represents God as a cruel, partial and unjust Being. They allow that God in some sense chooses the sinner, but that it is only to external priviliges; or that, if he chooses God to eternal life, it is only when and because the sinner chooses him, or because he foresaw that the sinner would repent and believe and live a holy life.—We think this contrary to both the direct and the indirect teachings of the Scriptures, and believe the following doctrine: *All who will ever be saved will have been, particularly and individually, and in the wise exercise of God's sovereign grace and mercy, chosen by Him from all eternity, to holiness and salvation.* The doctrine, as just stated, contains several distinct propositions, which we propose to discuss in the following order:

I. All of the human family, who will ever be saved, will have been chosen.

II. They will have been chosen by God.

III. They will have been chosen both to holiness and to salvation.

IV. This choice will have been one of individual persons.

V. It will have been made from all eternity.

VI. It will have been caused by no merit in them, either actual or foreseen, but God will have chosen them in the wise exercise of his own sovereign grace and mercy.

I. All who will ever be saved will have been chosen.

It is certain that some of them were ; for it is so declared in the Scriptures. In Eph. 1: 4, Paul writes, "According as he hath chosen us." Paul and the Ephesian Christians, it is certain, were chosen. In 2. Thess. 2: 13, Paul with gratitude declares that the brethren at Thessalonica were chosen. Says James 2: 5, "Hath not God chosen the poor of this world, rich in faith," &c. Though interrogative in form, this is clearly a most positive declaration that the poor of this world had been chosen rich in faith, &c. Paul, writing to the Corinthians, (1 Cor. 1: 27, 28,) says : "But God hath chosen the foolish things of the world," &c. It is evident that he designates by the term "foolish," "weak," &c , himself and other Christians. Then it is certain, if we believe the declarations of Scripture, that some of those who will be saved will have been chosen.

Many others besides these were chosen ; for they are either addressed or spoken of as such. The Holy Spirit would not have done this if they had not been actually chosen. In 1. Peter 1: 2, "the strangers scattered" throughout Asia Minor are addressed as "elect according to the foreknowledge of God," &c. Towards the close of this epistle he writes, "The Church that is at Babylon, elected (chosen) together with you, saluteth you." John, 1st Epis. 5: 1, calls the lady to whom he is writing the "elect lady," and her sister an "elect sister." Paul writes, (2. Tim. 1: 10,) "I endure all things for the elect's sake." Christians are here denominated *"the elect"*—i. e. *the chosen ones.* We see that many of the early Christians were either addressed or spoken of as the *elect*, and hence conclude that they must at some previous time have been *elected* or *chosen.*

All who will ever be saved will have been chosen ; for every one that will ever be saved is spoken of in Scripture as the elect or chosen. Let us candidly inquire if this be true.

In 1. Thess. 4: 15–17, we have a brief yet vivid description of the second coming of the Saviour. The Apostle teaches that "the dead in Christ shall rise first ; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air ; and so shall we ever be with the Lord." From 1 Cor. 15 : 51, 52, we learn that the dead in Christ "shall be raised incorruptible," and that those living in Him will all be changed "in the twinkling of an eye." Clad in these glorious bodies, they will rise to meet their Lord in the air, and will be with him forever.

In Mark 13 : 26 we have the following description of his second coming given by the Saviour : "And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels and shall gather together his elect from the

four winds, from the uttermost part of the earth to the uttermost part of the heaven." That this is the same scene as that described by Paul, there can be no doubt. That the *"elect,"* whom the angels are sent to gather together, "from the four winds, from the uttermost part of the earth to the uttermost part of the heaven," are "the dead in Christ" and those living in Him, who "will be caught up together in the clouds to meet the Lord in the air," is equally certain. The *elect* in the Saviour's description, are spoken of by Paul as "the dead in Christ" and those "who are alive and remain." Paul only tells that they will be "caught up," while the Saviour reveals the noble agents God will use in accomplishing this wonderful work. Then all who shall be "caught up" and who shall meet the Lord at his second coming, the Saviour calls "his *elect*" (chosen ones.) And these will comprise every human being who will at last be saved. Then, as the Saviour speaks of every one who will be saved as his elect or *chosen ones*, it follows that every one of them will actually have been chosen. Why would he have called them elect or chosen if they had not been chosen? We regard it established then, not only that some of the early Christians were chosen, but, that all who will ever be saved will have been chosen.

II. They will have been chosen by God.

1. If this be true, it can only be learned from the Scriptures, as there is nothing either in the meaning or use of the word "choose" that determines it. In Eph. 1: 4, it is said, "According as he hath chosen us." *He* evidently refers here to God. It is declared expressly that God had chosen the brethren of Thessalonica. Vid. 2. Thess. 2. 13. James (2: 5) exclaims, "Hath not God chosen the poor of this world," &c. Paul (1. Cor. 1: 27) teaches that "God hath chosen the foolish things of the world," &c. In Mark 13: 27, the "elect," whom the angels are to gather from every quarter of the earth, and who, as already seen, comprise all who will be saved, are called by way of distinction "his elect," i. e. *Christ's chosen ones.*—Now, if he had not chosen them, they could with no sort of propriety be called "his elect." Hence we conclude that every one who shall be caught up with the Saviour in the resurrection, will have been chosen by him.

III. They will have been chosen both to holiness and salvation.

1. As has been seen, the design in choosing may be very different in different cases? We can only learn this from the Scriptures. The Ephesians (vid. Eph. 1:4) were chosen that they "should be holy and without blame before him in love." The Thessalonians (vid. 2. Thess. 2· 13) were chosen to salvation through "sanctification of the Spirit and belief of the truth," that is, to a salvation which was to be effected by the sanctifying influences of the Spirit and the transforming power of a belief of the truth. The strangers (vid. 1. Pet. 1:2) were chosen "through sanctification of the Spirit unto obedience and

sprinkling of the blood of Christ." They had been chosen to obedience, which would be produced by the influences of the Spirit and the purifying power of the blood of Christ. "The poor of this world," (vid. James 2: 5) had been chosen "rich in faith and heirs of the kingdom." Thus we are taught that they had been chosen unto holiness as well as unto salvation ; "rich in faith" as well as "heirs of the kingdom." The end in view is not merely salvation, but salvation after a life of holiness, obedience and love. The means and the end are alike embraced in the design of the one choosing them. Nothing is said in the Scriptures of God's choosing his people to a salvation independent of holiness. If this essential feature of the Doctrine of Election, as taught in the Bible, were remembered, it would remove much of the prejudice against it. We conclude then that who will ever be saved, will have been chosen to holiness and to salvation.

IV. This will have been a particular and individual choice of persons.

We find nothing of a mere choice of characters in the Scriptures. It is nowhere said, either directly or indirectly, that "*God chose whoever would repent and believe.*" Nor do we have any account of his choosing a nation or community to holiness and salvation. Was not Israel chosen ? Yes ; but the Scriptures teach us that they were chosen "to be a special people." Many of them were unholy. In fact, from Rom. 9: 27 we learn that only a 'remnant' would be saved. The Apostle taught that while Israel had not obtained that for which he sought, the election had. Here is an obvious distinction between Israel in general and Israel chosen to salvation. All Israel had been chosen to great external privileges ; many of them had sought righteousness by the law and had failed ; yet Paul declares "There is at this present time a remnant according to the election of grace."—What our Saviour taught as true in general was true in this case : "Many be called, but few are chosen." But while we find nothing in the Scriptures of the election of certain characters, or of a nation, to eternal life, mention is made of the election of individual persons to salvation. Paul was chosen (Acts 22: 14); the lady whom John addressed was a chosen lady, her sister a "chosen sister," and Rufus at Rome "chosen of the Lord." Rom. 16: 13. We conclude from these facts that the choice of which we write will have been individual and particular

V. We come now to consider the date of this choice. This can only be learned from the Scriptures. The Ephesians were chosen (vid. 1: 4) "before the foundation of the world." The Thessalonians were chosen "from the beginning." The "strangers," whom Peter addressed (vid. 1 Peter 1: 2,) were "chosen according to the foreknowledge of God." These texts teach, that before the pillars of the earth were laid God chose his people (vid. Matthew 25: 34). This is also proven by the texts which speak of God's having a purpose

according to which he predestinated those whom he foreknew, (vid. Rom. 8: 28, 29). But to date the choice at this period is the same, both in effect and reality, as to date it from all eternity. It is the same in effect upon, and in reference to, us ; for both dates are alike anterior to our existence. It is the same in reality, for God is the "same yesterday, to-day and forever."

VI. Why is one chosen rather than another? Some teach that it is because the sinner chooses God. But there are insuperable objections to this theory. 1, The choice is made before the sinner's existence. 2, The Scriptures teach that without the Divine influence not one of the human race would choose God. This is believed alike by what are called the orthodox opponents of the doctrine of election and its advocates.

Others teach that the sinner was chosen on account of faith and holiness foreseen in him. There are, likewise, fatal objections to this theory. 1, According to the obvious teachings of the Scriptures, no one would have been foreseen to be holy. When God looked down from heaven what did he behold? "They are all gone aside, they are all together become filthy ; there is none that doeth good, no, not one." Psalms 14: 3. Hence, upon the supposition involved in this theory, none would have been chosen. 2, Paul calls it an *election of grace*—this would have been of works, (vid. Rom. 11: 5, 6). 3, This theory is opposed to the Scriptures, which teach that they were chosen unto obedience, "that they should be holy and without blame" —"*rich in faith.*" Their holiness, obedience and faith are clearly represented as the effect and not the cause of their election.

Then why is one chosen rather than another? Paul writes "He hath chosen us.....having predestinated us .... according to the good pleasure of his will." Eph. 1: 4, 5—Eph. 9: 11. Rom. passim. The only reason we can find revealed is simply because it pleased God to choose one rather than another to holiness and salvation. By this we do not mean to say that the choice was arbitrary and without reason, but that God has not seen fit to reveal those reasons to us.— He doubtless has reasons for so doing ; for choice always implies this, and as he is infinite in wisdom and understanding, we cannot believe that he performs so important an act as this without the wisest reasons. When these are disclosed to us, and we become capable of comprehending them they will doubtless call forth the deepest gratitude of our souls. Then, it was in the wise exercise of his own sovereign grace and mercy that God chose his people to holiness and salvation. We have seen,

1. That all who will ever be saved will have been chosen.
2. That they will have been chosen by God.
3. That they will have been chosen to holiness and to salvation.
4. This choice will have been one of individual persons.
5. It will have been made from all eternity.

6. It will have been caused by no merit in them either actual or foreseen, but God will have chosen them in the wise exercise of his own sovereign grace and mercy.

Now connect these propositions, and we have the following Doctrine:

All who will ever be saved will have been, particularly and individually and in the wise exercise of God's sovereign grace and mercy, chosen by Him from all eternity to holiness and salvation.

We can only ask, in conclusion, if the Scriptures quoted do not teach this doctrine, what do they teach? And if it is taught, the duty not only to believe but to teach it, need not be urged upon those who take the Scriptures as their only rule of faith and practice.

WILLIAM ASHCRAFT, Moderator.

A. M. HANKS, Clerk.

NAMES OF BAPTIST MINISTERS

IN THIS ASSOCIATION, WITH THEIR POST OFFICE.

James DeLoach,	Reform,	Pickens	County,	Ala.
R. B. Wilkins,	"	"	"	"
J. W. White,*	"	"	"	"
J. H. Cason,	Carrollton,	"	"	"
I. Hollinsworth,	Carrollton,	"	"	"
S. Hildreth,*	Carrollton,	"	"	"
J. N. Acker,	Carrollton,	"	"	"
B. F. Carter,*	Carrollton,	"	"	"
D. Duncan,	Yorkville,	"	"	"
W. F. Spragins,	Yorkville,	"	"	"
G. M. Lyles,	Yorkville,	"	"	"
J. S. Wooten,	Providence,	"	"	"
A. M. Hanks,	Pickensville,	"	"	"
J. W. Taylor,	Pickensville,	"	"	"
A. A. Spillar,	Pickensville,	"	"	"
J. M. Land,	Pickensville,	"	"	"
W. Ashcraft,	Olney,	"	"	"
Isham Parker,	Pleasant Grove,		"	"
Jacob Parker,	Pleasant Grove,		"	"
M. P. Smith,	Union,	Greene,	"	"
J. D. Chandler,*	Cushing,	Tuskaloosa	"	"
John C. Foster,	Foster's,		"	"
M. M. Blaylock,	Columbus,	Mississippi.		
M. W. Regan,*	Yorkville,	Pickens County,		Ala.

Ordained Ministers,	19
Licentiates,*	5